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LUMINARY & ADVOCATE.

LEXINGTON, MARCH 16, 1831.

ON THE MISREPRESENTATION OF BENEVOLENT ACTIONS.

NEHEMIAH ii. 10.

"It grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."

This declaration is made concerning Sanballat the Horonite, and Tobiah the Ammonite who opposed Nehemiah in his benevolent project of building up the walls of Jerusalem. They were glad of the affliction and reproach which the Jews were in, and could not bear to see them rising into notice and acting with efficiency in the cause of their God. They therefore tried all expedients in their power to discourage Nehemiah and his associates, and to palsy their hands. Consistency and truth and honesty and fair dealing were secondary matters, if something could be done to impede the progress of the good work which was begun. At first the enemies of Nehemiah ridiculed his efforts as too contemptible for notice, declaring that the means put in requisition could never accomplish the end proposed. It being found, however, that his efforts had succeeded beyond their expectations, they were very wroth, and conspired together to oppose him by force. But when defeated in this design, they attempted by stratagem to draw away the builders from their work. Being unsuccessful here, they next resorted to scandalous reports respecting the motives of the builders, and the dangerous tendency of their work in regard to the government of the country. So that the little band of Jews whose fortifications were at first ridiculed as of too puny a nature to resist the smallest attack, were now represented as so powerful that the empire of Persia was in danger from them. False reports were circulated to create a jealousy against them, and thus if it might be possible to defeat their plans, break their ranks, and bring upon them the whole force of obloquy and prejudice and political power.

Why all this enmity against a few Jews who after having suffered innumerable and immense hardships, were now, under the king's authority, attempting to better their condition? What harm could there be in building up a wall which, though it might serve as a defence against the irruptions of lawless banditti, could never resist the power of the government, and thus support its builders in a rebellion? Why not let these few Jews proceed unmolested in expending their property and their strength, and in gratifying the conscientious scruples they entertained? If Sanballat and his associates were so much wiser than Nehemiah and his, why not let the latter go on in their enthusiastic enterprise, and let them see the consequences of their folly by the natural results of it?

The true answer to these inquiries is, that the church of the living God was included within those walls; and the efforts of good men directed to the moral welfare of their species. These things have ever excited the enmity and the rage of wicked men. Opposition therefore has always been made by such men; and what they cannot do by force, they attempt to do by stratagem. It grieves them exceedingly if any man arises to seek the welfare of the children of Israel—the enlargement and glory of the church.

It cannot fail to strike the minds of reflecting men, that the opposition which is now made to the operations of the benevolent, is very similar, both in principle and in conduct, to the opposition which was made to Nehemiah. And as in that day so in this, the misrepresentations of wicked men persuade many of the less informed in the commonwealth of Israel to doubt, and hold back from the good work. And when I say this, I do not justify the persons who are thus persuaded. It is unquestionably their duty to inform themselves; and in doing this it is surely more becoming to listen to the declaration of their friends who like them, love the cause of the Redeemer, than to those enemies who show in a thousand ways their deep seated hatred to the vitality of religion. The latter are constantly proclaiming their belief that we who profess to be christians, are wilful hypocrites; and we know they do not speak the truth here. Why then should we believe them on the other subject which is equally a matter of conjecture? Could *proof* be adduced that the various efforts of the benevolent were merely for the purpose of aggrandizing themselves, then every man should set his face against them; and such a scheme of hypocrisy and craft ought to be driven from the abodes of men. But so long as mere conjecture and positive assertion and sophistical reasoning are not only all the proof, but are actually opposed to the well authenticated facts on the other side, no honest intelligent man, can hesitate which to believe. The question is not one which is wrapped up in the profound of metaphysics, or buried in the inaccessible depths of ecclesiastical lore, or clouded in the obscurity of antiquity. It is directly before the face, within the reach of every man possessed of common sense and common acquisitions of learning. It is before the public; and invites investigation. Nothing is transacted in secret. It is therefore perfectly inexcusable to be ignorant here, especially if we pretend to question the rectitude of the motives and the conduct of those who manage these institutions.

Here then are the American Board of Commissioners for Foreign Missions, the American Tract Society, the American Sunday School Union, the American Bible Society, and various other associations, all seeking the welfare of the children of the spiritual Israel, the children of the living God, because they devoutly believe from the best evidence, that of observation, experience and divine testimony united, that in this body is found the tree whose leaves shall be for the healing of the nations.—The enemies of the gospel are exceedingly displeased at what these societies have effected; and a dimination of their resources is attempted by efforts to destroy the public confidence in them. Infidel papers are industriously circulated all over the land; and there is not one of them that does not strenously exert itself to bring into discredit the operations of Christian benevolence. The future historian may say, "It grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."

Let us then examine some of the popular objections to benevolent action, and see what weight can be attached to them.

In the first place *It is affirmed with apparent confidence that the great object of all these movements is a union between church and state.*

It is difficult to tell what is meant by this language as applied to this country; and it is doubtful whether the persons who use it, have any definite ideas attached to it. Does it mean a union such as is found in England and Scotland and most of the governments of continental Europe? The union of church and state in these respective countries was formed in other times when only one denomination could claim the precedency. But here are several opposing sects all able to put in a strong claim. It would seem impossible that this should be the meaning of the phrase in the mouth of a reasonable being. Does it mean then such a union as exists in France where all sects receive a stipend from the government? This is equally impossible, because some large sects as a body, and individuals in all sects, believe that this is an unchristian way of supporting religion. And then there are innumerable sects, besides a multitude of infidels and and men indifferent to all religion, who would join together on this subject and defeat such a plan. But if the phrase in question mean either of these things, does it apply to individual states or the general government? If to the former, then it can be a matter of very little concern till the individual state is pointed out where this union is contemplated. Nor can religious people in all the states be engaged in a project which can affect only one or a few of the states. If it mean that a union of church and state is aimed at for the whole United States as a body, then it becomes a proper object of inquiry, what is the prospect, and how are the means employed suited to accomplish the end proposed? If there is any meaning in the phrase so often used, it must be intended to apply to the general government.

The distinct question before us then is, Are the various charitable objects now proposed to the public intended to promote the union of church and state in the general government of our country? If it be a union such as exists in England or Scotland, some particular denomination must be the established religion of the country. But the fact is, that every evangelical denomination in our land is engaged in these objects. The Presbyterians, the Episcopalians, the Baptists, the Methodists, and all denominations who hold to the necessity of serving God with the affections of a new heart, that is, all that can claim with any share of propriety the name of Christian, have put their hand to this work. Is there any probability that they are all thus united to put one denomination at the head of the others? And if they are striving each to get the mastery, they are acting in a most unaccountable manner; for on this subject they are all agreed not to interfere with each other—and in heathen lands, when they meet they act in concert. A strange way this to establish one of these denominations above the rest!

But let us look at some of these denominations separately. Do the Methodists wish to be united with the state? This cannot be, because their book of Discipline projected by John Wesley, and adhered to for the most part with as much pertinacity as the Bible itself, is formed without any such provision and quite opposed to it. So that an alteration of this fundamental document, which cannot be done without the general consent of their ecclesiastical rulers, must first be had. And yet the circumstances of the Methodists are far more favorable to such a design than those of any other denomination. Their conferences are composed of clergy alone who make laws for the whole church. All the external concerns of the church are in their hands. There is no other ecclesiastical body in the United States having authority to make laws, that is not composed of laymen as well as clergymen. But even the General Conference can do nothing on the subject of uniting church and state, because their book of Discipline stands in the way. If then the Methodists do not desire and cannot accomplish the object supposed, it is very certain that no other denomination can; for there are vastly more power and more resources in the hands of the clergy among them, than among others.

The case is not less difficult to decide respecting the Baptists. They are divided into Open-communion and Close-communion, Seventh-day, Free-will, Antinomian, and I know not how many others, all differing so widely as to hold to communion with each other. Shall these be amalgamated so as to form one national establishment?

The Episcopalians too, though from their wealth and other circumstances, possessing considerable influence, cannot with any probabilty think of becoming united with the state as in England; because their numbers, if no other consideration, would prevent it. And by joining the other denominations in the great objects of public charity, they must be far enough from thinking of increasing their numbers.

But all these denominations are easily acquitted of the supposed design. The Presbyterians are the ones held up to execration. In this as well as in all the other objections to benevolent enterprise, the Presbyterians are placed in the forefront of the hottest battle; and the missiles of the enemy are thrown at them as if they were the only men who desired to do good in the world. We do not claim this pre-eminence, though our enemies give it to us. It is no small praise to this denomination that from one end of the land to the other, they incur the wrath of wicked men. Let a man set up in defence of Atheism or Deism or Universalism, or any other system which makes war upon the Bible; and the Presbyterians are immediately assumed as the living representatives of the Bible, and treated accordingly. There is no denomination in this country which every where so uniformly stands in the way of these men, and resolutely refuses to compromise with them as the Presbyterians. They know this; and therefore they oppose us in every way which they can. There is not a particle of common ground to stand upon; but at every point there is a difference wide as heaven from earth. What communion hath light with darkness, what fellowship hath Christ with Belial, or he that believeth with an infidel?

But where is the evidence that the Presbyterians are seeking for a union of church and state? They all disclaim it to a man. And is there not one honest man among them? Is there not one that will speak the truth?

Now the Presbyterians are divided into a multitude of communities, such as the Presbyterian church properly so called, the Congregational, the Dutch Reformed, the German Reformed, the Scotch Seceders, and several others, all differing in circumstantials, but agreeing in essentials, and most of them admitting the others to the pulpit and to the Lord's table, yet sufficiently attached to their peculiarities to merit in strictness of speech the distinctive names which they have assumed.—Shall all this mass be so amalgamated as to form one national church?

But suppose the Presbyterian church of the United States, appropriately so called, including the Congregationalists; for these are much the same, and perhaps this is the body specially aimed at—suppose they are seeking the union of church and state alleged. Not one of them that I ever met with but would regard such a union in this country as productive of bad effects. But let their private opinions and their professions on this subject go, and look at the way that they are taking to accomplish the object in hand. What are they doing which causes so much alarm? Are they attempting to muster their forces? Are they emblazoning their numbers like some other denominations? Are they voting for their own men to fill the public offices of state? Do they all go hand in hand in one political party? Nothing of all this. They are soliciting the charity of the public, principally of their own body, for various objects which they profess to believe are of immense importance to the souls of men. They are collecting money, which if appropriated as they say it is, (and this point I shall show in the proper place,) will build up their church in *foreign countries*—they are sending the Bible, the common property of Christians, to the destitute—they are educating children whose parents desire it for usefulness and respectability in the world, and preventing thousands from becoming vagabonds, curses to the commonwealth—they are sending tracts abroad which inculcate none of their peculiarities—they are endeavouring to promote a respect for the Sabbath which they believe to be essential to our political prosperity—they have been petitioning Congress in union with Episcopalians, Baptists and Methodists and others, to repeal a law which requires in some of the officers of government a violation of the Sabbath. Is this the way to establish themselves on the ruins of others, or to make themselves the established religion of the country? If this is the design I am sure it was devised in the most consummate folly imaginable. There is more wisdom than this in the Presbyterian body of the United States. They cannot be aiming at an end by such preposterous means. As well might you say that when they make a good road, or build a commodious bridge, they are looking for their own establishment because facilities are thus provided for attending public worship. But if they are aiming at this end by any means they must be the most improvident people on the face of the earth to expect to accomplish it. For to say nothing of the host of infidels in this country and the popular doctrine at the seat of government that the United States as a nation have nothing to do with religion, there are innumerable sects, some of them very large and respectable, who would unite in opposing such a design; and the very moment it was made known it would be defeated. As well might they expect to concentrate all the rays of the sun and appropriate them to their own use, as to make themselves the established religion of the country. Indeed the objection under review is hardly worthy of notice. I should not have occupied so much of your time in replying to it but for the impudence with which it is alleged. I never yet believed that an intelligent man had a serious idea that there was any force in it. It is used only for party purposes—a watchword to rally the forces of the enemy. The whole secret of it is disclosed by our text,—"It grieved them exceedingly that there was come a man to seek the welfare of the children of Isreal." Opposition therefore in any shape which can impose upon the ignorant, is sufficiently to their purpose.—*Extract from a Sermon by David L. Ogden, Southington, Conn.*

LETTERS ON POPERY.--NO. VI.

Malta, Aug. 6, 1830.

To the Editors of the New York Observer.

GENTLEMEN,—It may be instructive to us to notice what pains have been taken by Rome to keep the common people ignorant of the Scriptures.

So successful have been her efforts in this respect, especially here, that scarcely one in ten thousand of the people, professing the Roman Catholic religion, has ever read the Bible. In fact it has been impossible for the common people to obtain it either in their own language or in any other which they understand, until within a few years past. The editions of the Scriptures, which have been published and circulated in these countries, in the vernacular tongue, within the last twenty years, have had no countenance or aid from Rome, but, on the contrary, they have met with determined and persevering opposition from that quarter.

Whatever may be thought or said on this subject in America, it is well known to every body here that the Scriptures, in the vernacular tongue, without note or comment, are a *prohibited book*. The people of this Island would in general be less alarmed at being detected in a lie, than being found perusing the Scriptures, in a language which they understand.

In discouraging, opposing and prohibiting the reading of the Scriptures, Rome has acted consistently, for experience has already taught her that confidence in her is weakened exactly in propotion to the knowledge that men have of the Bible.

Fra Paul Sarpi informs us that when the subject of reading the Scriptures was discussed in the Council of Trent, Richard Du Mans said: "That the Scriptures had become useless, since the schoolmen had established the truth of all doctrines, and though they were formerly read in the church, for the instruction of the people and still read in the service, yet they ought not to be made a study, *because the Lutherans gained only those who read them.*" This last reason is certainly a very weighty one, and Fra Paul inform us that it swayed the minds of more than a few in that Council. It was therefore decreed that, "Seeing it is manifest by experience, that if the Holy Bible be permitted to be read every where, without difference, in the vulgar tongue, more harm than good results thence, through the rashness of men; let it therefore be at the pleasure of the bishop or inquisitor, with the advice of the parish clerk or confessor, to grant the reading of the Bible, translated by Catholic authors, to those who, in their opinion, will thereby receive an increase of faith and piety. This license let them have in *writing*, and whoever shall presume, without permission, to read or possess such Bibles, may not receive the absolution of his sins, till he has returned them to the ordinary."

The rule concerning booksellers is as follows: "But all the booksellers who may sell, or in any other manner supply Bibles written in the vulgar dialect, to any person not possessed of the aforesaid license, shall forfeit the price of the book, to be applied to sacred purposes by the Bishop, and submit to other punishments at the will of said bishop, according to the nature and degree of their fault; but let no one buy or read these Bibles without the permission of their pastors."

Where can we find a more impious insinuation concerning the Bible, than the one contained in the rule above cited? where it is declared that "through the rashness of men *more harm than good results from the reading of the Scriptures every where in the vulgar tongue.*" This is the very language of infidelity, and the plain inference is, that the Bible is a bad book, and therefore not fit to be read by the common people.

Is it possible that any one can read or hear this rule of the ghostly Council of Trent without perceiving that the blessed Bible, in the vulgar tongue, is to the poor Roman Catholics in general like the Garden of Eden to our first parents, after they were driven from it, and saw all access to it cut off by the Cherubim and the flaming sword, which turned every way to keep the way of the tree of life? No one must read the Bible, even when *translated by Catholic authors*, without a written license from the Bishop, and the bookseller who shall presume to sell or supply Bibles to any one not possessed of this licence, is to forfeit the price of the book and submit to such other punishment as the Bishop may please to inflict.

Nothwithstanding all this, I heard it roundly asserted, when I was in the United States, that the reading of the Bible is not prohibited, especially the reading of Catholic translations. Can any one deny this after reading the above rule? The fact is that all the Catholic translations of the Bible are accompanied by such copious notes and commentaries as to put them quite out of the reach of the commmon people. Very few can afford to purchase them. The Romish church is afraid to have the people hear the testimony of the Scriptures, for she well knows that these holy oracles condemn her in language too loud and pointed to be silenced or blunted by all the notes and comments that she can command. She knows that her safety consists in keeping the Bible out of the reach of her children. She has done so much evil that she hates the light and will not come to the light, nor allow her children to come to it, *lest her deeds should be reproved.* She knows that if her dogmas and practices were exposed to the broad light of the Bible, her annihilation would be as certain as the melting away of the mountains of ice when they float under the rays and into the regions of the torrid zone. If the truth of these remarks is not felt in the United States, it cannot fail to be deeply felt here.

Since my residence in this Island an effort was made by some benevolent and pious individuals to introduce into the Lancasterian School, patronized by Government, a small reading book, consisting of lessons taken from the Bible. But the proposition met with such prompt and violent opposition, on the part of the priests, that the friends of the measure, perceiving that if it should be carried, it would probably annihilate the school, ceased to urge the subject any further.—The selections for this reading book were proposed to be taken from a translation of the Bible approved by the Pope.

So strong is the prejudice here against the Bible, that the Government within the last 5 years declined giving permission to the Malta Bible Society, to place a board over the door of its depository for the purpose of informing the public that Bibles could be had there! Let it not be supposed, however, that this step proceeded, from an unfriendly feeling on the part of Government towards the Bible Society. The evidence of its kind feelings, on the contrary, is very ample and honorable. The Government knew that the people are armed at every point with strong prejudices against the Bible, *as a prohibited book*, and on this account did not think it expedient to give them umbrage, as they must, should they permit the door of the Bible Depository to proclaim half as loudly that the Bible may be had there, as the doors of the Churches proclaim PLENARY INDULGENCES.

I ought to add, that the only edition of the Bible, understood by the people here, and which was then offered by the Society for sale and circulation in this Island, was a Roman Catholic Version in the Italian language, by Archbishop Martini, from the Latin Vulgate, and authorized by the Pope. This version the Church of Rome has taken care not to publish, except with such a combrous mass of notes and comments that it swells to the enormous size of more than twenty octavo volumes.

All the copies of the Scriptures which are found in this Island, in a language understood by the people, have been brought hither by Protestants, and so vigilant has the Priesthood been in guarding the people against the danger of receiving and read-

ing these sacred oracles, that only a very small number have found their way into the hands of the inhabitants, and the few that have ventured to receive them, have done so secretly, or if in any instances it has been done openly, it was so only with persons who had no character to lose.

These are tremendous facts, and they utter language that cannot be misunderstood. I speak advisedly in relating them. I speak that I do know and testify what I have seen. Since the present Pontiff ascended the Papal throne, the sentinels that guard every nook and corner, where the Bible might by any chance find its way among the people, are more vigilant than ever before.

To all that has been said above it will perhaps be replied, that the Romish Church does not absolutely *prohibit* the reading of the Bible, but in certain circumstances, in her great condescensions, she *permits* it to be read. What arrogant presumption is this! God utters his voice from heaven, and she *permits* men to hear it! The commandment of the everlasting God is, *Search the Scriptures*, but this mother of abominations threatens to punish all who shall presume to search or read them without having first obtained from one of her Bishops or Pastors a *written permission* to do so! She does not absolutely *forbid* God to speak to his subjects, she *permits* it in certain circumstances! If this is not treason and rebellion against the majesty of heaven, what can deserve that name?

Who does not see that here *that wicked one is revealed, who opposeth and exalteth himself above all that is called God or worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God!* The people are taught to consider the voice of the Church as the voice of God, and this voice forbids their reading the Bible without a *written permission* from her. The consequence is, that they stand off from the Bible, and dread the consquences of approaching it little less than the ancient Israelites did the consequences of approaching the burning mountain from which the law was given, when it was known that if so much as a beast should touch it, *it must be stoned or thrust through with a dart.*

I am, &c. &c. DANIEL TEMPLE.

MISSIONS.

Missionary enterprise, (says the editor of the Presbyterian,) when conducted with dependence on the blessing, and a view to the glory of God, will not be fruitless.—When the Church awakes to a sense of her duty, when she mourns over the moral wilderness by which she is surrounded, when she weeps for her own desolations and feebleness, when she travails in anxious and faith-breathing prayer, for the salvation of the perishing, —these are so many pledges that the Lord is near to hear and help her. Let the members of our churches, the professed disciples of a compassionate Redeemer, who are professedly the subjects of his kingdom, animated by undying hopes, and heirs of unimagined glory,—let them compare their high and holy privileges with their former situation, while "having no hope and without God in the world;" and when they have made the comparison between the elevation and the blessedness of their present circumstances, and the guilt, pollution, and wo from which they have been delivered, can they feel otherwise than grateful to their Saviour and their covenant God? Can they look without compassion upon those, who still are what they themselves once were, "aliens from the commonwealth of Israel, strangers from the covenants of promise," enemies of God? And if they have "any bowels of compassion" for them, what less can they do than to pray for them, and direct their attention to the Gospel? If the members of our churches would take into prayerful consideration what God has done for them, how much of gratitude and service they owe him, the fearful situation and pressing necessities of their perishing brethren, and the duty which summons them to arise and relieve these necessities to the utmost of their power; then the spirit of supplication, and of holy zeal in the cause of Christ, would fall upon them, and blessings more abundant would refresh our Zion, and cause our spiritual deserts to rejoice.

GENERAL ASSEMBLY'S BOARD OF MISSIONS.—We have just received the MISSIONARY REPORTER for the present month, containing several reports of an encouraging nature. One thing has often struck us in reading the reports of Missionaries, viz: that every missionary is an efficient agent in promoting every good cause, connected with the true and lasting happiness of mankind. He not only preaches the Gospel publicly, and from house to house; not only collects Christians together, and unites their affections, interests, and influence, and makes them feel and act like members of the same holy brotherhood; not only repairs the ruins of some decaying Church, or brings the stated means of grace and the institutions of the gospel into some moral waste: but also the Bible, Tract, and Temperance Societies find in him an active promoter and advocate, and Bible-classes and Sabbath-schools, spring up in every practicable direction around him, through his benevolent and often laborious exertions.

A special Corresponding Executive Committee have been appointed in the Cincinnati Presbytery; and they have entered upon their duties, and adopted systematic measures for increasing the funds, and extending the operations of the Board.

Liberality in the West.—The first Presbyterian Church in Louisville, Ky. has subscribed $218 annually, to the funds of the Board, for 10 years. The Pastor, the Rev. G. W. Ashbridge, is a subscriber of $50 a year for ten years, and Mr. Law, an elder of his church $50 a year for life.

Mr. Thomas T. Skillman, and Mr. David A. Sayre, of Lexington, Ky. are each of them subscribers of $50 a year for ten years, to the Board of Missions.

A good example for Sabbath School Teachers.—A few days since, the Sabbath School Teachers belonging to the 7th Congregation, in Philadelphia, under the Pastoral care of the Rev. *William M. Engles*, formed themselves into a Missionary Association, auxiliary to the Board of Missions, and pledged themselves to the support of at least *one Missionary*. Their first annual payment of $ 00 the sum necessary, has been received, and the Missionary station assigned to them in Morgantown and vicinity, Monongalia county, (Va.)

Are there not many associations of Sunday School Teachers in this city, and in other parts of the country, which might, with very little exertion, provide, in like manner, for the permanent support of one or more Missionaries! Let the experiment be fairly tried, and we doubt not the results will be favorable.

Appointments.—The Executive Committee of the Board, during the past month, have made four missionary appointments, and six re-appointments, viz: four to the State of New York, three to Pennsylvania, two to Tennessee, and one to Kentucky.

Auxiliaries.—Twelve new auxiliaries are reported, making the whole number 416.

AFRICAN COLONIZATION.

AN ADDRESS

Delivered before the Colonization Society of Kentucky, at Frankfort, on the 6th day of January, 1831, *by* R. J. BRECKENRIDGE.

Continued.

Men were not so slow in discovering the evils of the unnatural condition of society, whose origin among us I have been attempting to disclose. As early as 1698, a settlement of Quakers near Germantown, in Pennsylvania, publickly expressed their opinion of the unrighteousness of human bondage. And from that day till the present, there have flourished in our country, men of large and just views, who have not ceased to pour over this subject a stream of clear and noble truth, and to importune their country, by every motive of duty and advantage, to wipe from her escutcheon the stain of human tears. They have not lived in vain. In better times their counsels will be heard. When the day comes, and come it surely will, when, throughout this broad empire not an aspiration shall go up to the throne of God, that does not emanate from a freeman's heart, they will live in story, the apostles of that hallowed reign of peace, and men will quote their names to adorn the highest lessons of wisdom, and enforce, by great examples, the practice of high and virtuous actions.

With the increase of the number of slaves, became more apparent the injuries inflicted by slavery itself, upon every interest associated with it. The voice of reason and humanity began to be listened to, when that of interest uttered its sounds in unison. What individuals had long foreseen, some of our communities began at length to apprehend and to provide against. A duty on the importation of slaves was laid by New York, in 1753, by Pennsylvania, in 1762, and by New Jersey, in 1769. Virginia, the first to introduce them, was also the earliest in setting the example of their exclusion. In 778, in the midst of civil war, she put upon the pages of her history, an enduring record of her respect for those rights of other men, for which she was freely pouring out her own blood, by prohibiting the introduction of slaves into any of her ports. In 1780, Pennsylvania passed a law for the gradual abolition of slavery, which has the merit of being the earliest legislative proceeding of the kind in any country. All the states, north and east of Maryland, have since passed similar laws. On the adoption of the Federal Constitution, Congress was authorized to prohibit, at the end of twenty years, the importation of negroes into any part of the United States; and the power was exercised at the appointed time. —No slaves have, therefore, been legally brought into this nation since the year 1808.

After the close of our revolutionary war, many negroes who fled from their masters, and sought protection with the British armies during its progress, were scattered thorough the Bahama Islands, and Nova Scotia. Others had found their way to England. In 1787, a private company in England sent four hundred of them, with their own consent, to Sierra Leone, on the western coast of Africa. About five years afterwards, twelve hundred of those from Nova Scotia were transported to Siera Leone, by the British government. The Maroons, from Jamaica, were removed thither in 1805. The hostility of the French, the opposition of the Natives, the selection of a situation which proved to be unfortunate in many local particulars, and perhaps more than either, the heterogeneous materials of which that settlement was composed, for some years, retarded its growth. All these difficulties, however, have been surmounted.—That colony contains more than twenty thousand souls, of whom more than three fourths are re-captured Africans, whose rapacious owners had destined them for foreign bondage. Towns are reared up, churches and schools established, agriculture has become a settled pursuit, and society has put on a regular and stable appearance.

For some years anterior to 1816, the project of colonizing the free blacks of this country in Africa, had occupied the serious consideration of individuals in several parts of the union. The rapid accumulation of free negroes, who amounted at that period, to two hundred and ten thousand, to which number they had grown from sixty thousand, in twenty-six years, became a subject of general anxiety; in some of the states laws were passed annexing the condition of banishment to emancipation. The idea of colonizing them was probably first suggested in this country from the success which attended the establishment at Sierra Leone. It was known, moreover, that the Portuguese, the French, the Danes and the English, had established white settlements along the coast of Africa, from the Cape de Verd to the Cape of Good Hope. More than a century ago the French had established a post on the Senegal, four hundred miles from its mouth. At Congo, the Portuguese had grown into a considerable colony. At the southern extremity of Africa, the Dutch and English had spread over a country larger than the southern peninsula of Europe. It was not then a question requiring serious debate, whether America could do what many nations had done before. In 1802, Mr. Jefferson, then President of the United States, in compliance with the request of the Virginia legislature, communicated by Governor Monroe, entered into negotiations, which proved unsuccessful, with the Sierra Leone company, and afterwards with Portugal, to procure a situation for an American colony of blacks in Africa. The project continued to gain strength until, on the 21st day of December, 1816, the first public meeting to form a Colonization Society was held, under the patronage of many of the most distinguished citizens of this nation.

Formed under such auspices, at such a crisis, and for such an object, this society has steadily pursued its onward course, the object of many a bitter sarcasm, of various and contradictory accusation, of flippant and most impertinent contempt, and of grave and deep reproach. Full of the noble ardor which belongs to generous enterprise, it has triumphed at every step, and won its way to the confidence and applause of men. It numbers over one hundred and sixty auxiliary societies, eleven states have, by their legislatures, recommended it to the patronage of Congress; and all the leading sects of evangelical christians in the United States, have, through their highest ecclesiastical tribunals, testified their cordial approbation of its operations. The colony established at Liberia, under its auspices, occupies a fertile, and to the black constitution, a salubrious region, extending from Gallinas river to the Kroo Seltra, a distance of two hundred and eighty miles along the western coast of Africa, and from twenty to thirty miles in the interior. About one thousand eight hundred colonists, who have been sent from the United States, with about half as many more recaptured Africans, constitute an independent, republican and christian community, in the midst of that benighted land. The rights of our holy religion are regularly observed, and its precepts as well obeyed as among ourselves. Schools are regularly conducted for the education of the youth of the colony, and many children of the natives are also training in them. All the institutions of a young, though very flourishing, community are in successful operation. —I have recently seen several numbers of a weekly newspaper, published by a free man of colour at Monrovia, containing notices of the various interests which indicate a well established and prosperous little state. Notices of popular elections, of the condition of the military force and the public defence, of public roads opened and repaired, of the improvement and transfer of estates, of mercantile prosperity and commercial enterprise, of the little incidents of social life, and what is not less striking and indicative of the state of the people, literary notices and light efforts in the belles lettres, for the gratification of the popular taste. Such traits as these impress us, not less strongly with the existing condition of affairs at Liberia, than those interesting details of its growth, prosperity and general advancement, which are regularly given to the American public from authentic sources, and which I could not now recapitulate, without an inexcusable trespass upon your patience. The result of the whole is full to the point, that one great object of the Colonization Society has been completely attained. A colony has been actually established, possessing all the elements of permanent and boundless prosperity. The germ of a great and cultivated nation has already taken root in the midst of Africa. The leaven of Christianity is already mixed up with the mass of her dark and absurd superstitions.—How much feebler was the origin of all those astonishing triumphs of civilization, by which the little states of Greece stamped her indelible name upon the very front of human glory! How small, compared with the actual condition of Liberia, was the beginning of the Roman state—stern, wise, and unparalleled as she was—whose power overshadowed the face of the whole earth, and transmuted every thing into the likeness of itself! And who shall say that, when two centuries have passed away, the continent of Africa shall not behold millions of free and christian men, lifting up their hearts in thanksgiving to the God of their fathers, and in grateful recollections of the pilgrims of Mesurado, in like manner as we cherish the recollection of the landing at Plymouth Rock.

The American Colonization Society has probably succeeded to the extent of its original expectation. It proposed to establish a colony of free blacks, from the United States, in such a manner as would decidedly improve the condition of those unhappy persons, and greatly ameliorate the state of society among ourselves. It was originally objected, that the plan would be rendered impracticable at its threshold, by the impossibility of procuring emigrants. Experience has shown that many more were always desirous of emigrating than the society had the means of removing. At this time not less than three thousand individuals would gladly remove to Liberia, if the necessary funds could be procured. It was also objected, that the expense of removal would be so great as to prevent its being carried to any useful extent. This was clearly absurd, unless it had been shown that it was necessarily more costly to remove a free negro to Africa from America, than a slave to America from Africa; and that our national resources were smaller when our population was ten millions, than when it was three millions. The experiment has shown that emigrants may be sent out for twenty dollars each; a sum equal in value to about three months labor of an adult male slave in most of the slave-holding states. It was farther objected, that the unhealthiness of the climate was an insurmountable obstacle in the way of colonizing any part of Africa. The facts stated in a former part of this address, the accounts of all travellers who have visited that continent—especially of Mungo Park, who saw more of its interior than all other Europeans—and the uniform experience of the American colony, leave no room to doubt that the region of country owned by it, is pleasant, and to the black constitution, extremely salubrious. It was also asserted, that if all these obstacles were overcome and a colony established, it would be unable to support itself against the native tribes in its neighborhood. This cavil also has been answered by experience. In 1822, when the settlement was weak and but recently established, it was fully competent to carry on, and terminate with success, a war with the native tribes. The result of that war was so decidedly favorable to the colony, that the colonial agent, Mr. Ashmun, in his report for 825, says, "our influence over them is unbounded, it is more extensive than I dare, at this early period, risque my character for veracity by asserting. But I beg leave to refer, at least, to facts already communicated, to our military expeditions into the heart of the country uninterrupted, to our purchase of the Saint Pauls, admission into the Grand Bassa, and acquisition of the Sesters. On several occasions of alarm from the interior, the whole population of the country has been ready to throw itself into our arms for protection." What adds greatly to the security of the colony, both from internal and foreign enemies, is the connexion of the agent of our government for recaptured Africans, with the affairs of the establishment. That agent is also the society's colonial agent; the re-captured Africans of whom he has the charge, by authority of an act of Congress, form a part of the colony, and their protection of necessity involves its security. Mr. Stockton of the United States Navy was one of the signers of the treaty, by which a part of the territory was ceded to the society. Captain Spence built a fort on the Cape, at the public expense, supplied it with guns, and the American flag was hoisted on its battlements. He, also, left an armed schooner for the better protection of the colony. The agent for re-captured Africans, as already stated, is appointed by the authority of our government, and is supported by it.

We have then a practical illustration of the manner in which three hundred thousand free negroes may be removed from among us, and planted in comfort and security in the land of their ancestors. Almost the entire voice of the country proclaims that object to be worthy of our highest efforts, whether we consider what is due from a christian nation to the victims of its own avarice and oppression, or what is necessary in a wise people towards providing for their own security, and the peace of their offspring.

If I were to attempt to draw a picture of the suffering and degradation of this multitude of beings, reduced to that condition by our own policy and social state, I should only repeat in your hearing what has been often said. If I should set out to develope the ample means, and competent legal authority residing in our different governments, state and national, to redress evils which exceed by far the most forcible descriptions of them which have fallen under my notice, I should have to recapitulate to you, those views and arguments which are already familiar to the public. On none of these points will I detain you, but leaving them to rest on the able expositions from a great variety of sources, which are accessible to every one who desires such information, I will pass on to other considerations, which grow out of the operations of the society. Although they may not have entered largely into its original design, some of them have a higher interest than the direct, primary object for which it was organized. He who has considered the removal of our free blacks to Africa, as the ultimate point of this noble enterprise, has taken a very inadequate view of a subject of singular interest and almost unlimited extent. The blessings to Africa, to America, and to the whole world, which will follow the accomplishment of the simple and practicable scheme of the society, cannot now be grasped by any human intelligence; but enough can be foreseen to commend it to our earnest and zealous support.

To be Conlinued.

SUNDAY SCHOOLS.

SUNDAY SCHOOL MEETING IN WASHINGTON CITY.

A large and respectable meeting of the inhabitants of Washington, of both sexes, and various denominations, was held at the First Presbyterian Church on Wednesday evening last, to take into consideration the resolution, passed at the late Annual Meeting of the American Sunday School Union, to supply, in reliance upon Divine aid, the Valley of the Mississippi with Sabbath Schools, in two years from the adoption of the resolution, (May, 1830.)

On motion of F. S. Key, Esq. Hon. Felix Grundy, of Tennessee, was called to the Chair, and Matthew St. Clair Clarke, Esq. appointed Secretary.

The Rev. Mr. Walton, of Alexandria, being called upon by the Chairman, opened the meeting with prayer.

The Chairman then made a few remarks approbatory of the object about which they were assembled, and wished it every success.

Rev. Mr. Breckenridge, of Baltimore appeared on behalf of the American Sunday School Union, and addressed the meeting at length, rebutting in his argument the accusations made against the friends of this Union, as a design to unite Church and State.

It was announced to the meeting that the President of the United States was unavoidably absent, but that he had sent his best wishes for the prosperity of the cause.

A letter was received and read, from Wm. Wirt, Esq. enclosing a liberal donation, and expressing at length, his views of the great importance and beneficial effects of the operations of the American Sunday School Union, and, his regret at being prevented from attending by previous engagements.

On motion of the Hon. Mr. Whitlesey, of Ohio, seconded by the Hon. Judge Crane, of the same State,

Resolved, That the resolution passed by the American Sunday School Union, in reliance upon Divine aid, to establish within two years, a Sunday School in every destitute place, where it is practicable, throughout the Valley of the Mississippi, is highly commendable, and demands the joint efforts of the religious, moral, and patriotic portion of our citizens, to carry it into effect.

On motion of the Hon. Mr. Coleman, of Kentucky, seconded by the Hon. Mr. Haynes, of Georgia,

Resolved, That this meeting does highly approve of all systems of education designed for the diffusion of useful instruction, and especially such as contemplate the moral cultivation of man.

Resolved, That viewing the plan of the American Sunday School Union for the diffusion of pious instruction throughout the United States, and especially in the Valley of the Mississippi, as such this meeting approves the benevolent designs of its patrons and friends.

On motion of the Hon. Mr. Frelinghuysen, of New Jersey, seconded by the Hon. Mr. Wickliffe, of Ky.

Resolved, That the objects contemplated by the late resolution of the American Sunday School Union, adopted in May last, commend themselves to the patronage and best wishes of every American Statesman, patriot, and Christian.

On motion of F. S. Key, Esq. seconded by Hon. Mr. Webster, of Massachusetts.

Resolved, That the Directors of the American Sunday School Union have justly estimated the piety and patriotism of their countrymen, in relying upon them for the accomplishment of the great object they have resolved to execute—and that Committees be appointed to solicit donations throughout the District in their behalf.

On motion of Rev. J. N. Danforth, seconded by Walter Lowrie, Esq. both of this city,

Resolved, That in the opinion of this meeting, it is the duty, as well as the inestimable privilege of American Christians, to offer their fervent prayers to Almighty God for his blessing on the efforts of the American Sunday School Union to supply the Valley of the Mississippi with Sunday School instruction.

The most perfect harmony pervaded the meeting, which was eloquently addressed by most of the gentlemen who moved resolutions. Mr. Whitelsey spoke for some time on the benefits of Sabbath Schools in the West. Mr. Coleman went at large into the importance of Sunday School instruction in the Valley of the Mississippi, and answered objections to Sunday Schools in general. Mr. Haynes briefly advocated the truth and power of Divine Revelation, and declared the Bible to be the basis of our country's happiness and prosperity. Mr. Wickliffe bore his testimony to the excellent effects of Sunday Schools, which he had witnessed. He deprecated the idea, advanced either in ignorance or malice, of a union of Church and State being the aim or the consequence of these pious exertions. On the same ground, we might object to most or all of the literary institutions of the country, as having this object. Messrs. Key, Frelinghuysen, and Webster, among other remarks, observed to the Chairman, that, though they politically differed, here was common ground, on which there could be no difference of opinion.

The addresses of these gentlemen, with the proceedings of the meeting, will be published in a pamphlet form, for the gratification of the public.

The meeting was concluded with prayer by Rev. Mr. Post. [*Nat. Intel.*

From the Boston Recorder.

SABBATH SCHOOLS IN THE VALLEY OF THE MISSISSIPPI.

MR. EDITOR,—Your readers will, doubtless, be pleased to know what the Mass. S. S. Union is attempting to do for the establishment of Sabbath schools in the great western Valley. That all may be informed on this subject, and many be ready to lend a helping hand in raising the proposed sum, you will confer a favor by giving notice that at a full meeting of the Board of Managers of the Mass. S. S. Union, holden on the 17th of Dec. 1830, they

"*Voted unanimously*, That the Massachusetts Sabbath School Union will pay to the American Sunday School Union one thousand dollars as soon as the same can be raised, to be invested in books for Sabbath School libraries, and forwarded to the Illinois Sabbath School Union, as a donation from the Massachusetts Sabbath School Union, to be a permanent capital for the Illinois Sabbath School Union."

"*Voted*, That the Massachusetts Sabbath School Union will pay to the American Sunday School Union, when the same shall be collected, one thousand dollars, to be appropriated to the support of a Sabbath School General Agent for the State of Illinois, the said Agent to be appointed by, and under the direction of, the Board of the Illinois Sabbath School Union."

The American S. S. Union have voted to accept this offer, and the managers of the Mass. S. S. Union now wish to raise the $2,000 as soon as possible. Will not all who feel friendly to this object, and who are able, forward their donations at an early period, that the donation may be completed as early as the *first of April*!

A. BULLARD, *Sec'y Mass. S. S. Union.*

SOUTH AFRICA.—It appears by a late London Missionary Chronicle, that Dr. Philip, the distinguished missionary at South Africa, has been vexatiously persecuted and fined by the Supreme Court at the Cape of Good Hope, for an alleged libel, contained in a work which he had recently published in England, under the title of "Researches in South Africa," illustrative of the "civil, moral and religious condition of the native tribes." The work had been well received in London, and had not been published but by the best advice. It seems, however, to have disclosed too many evils and abuses, for the patience, pride and cupidity of the men in power at the Cape. He was tried in the midst of local prejudices, without the benefit of a jury, and fined in costs and damages, £1100!

As soon, however, as the case was made known to the London Missionary Society, the directors gave it a most careful investigation, and published their resolutions in favor of the Doctor, entirely justifying his intentions as to the statement complained of, extending to him their undiminished confidence, sympathising with him in his condition praying that he may be delivered from "unreasonable men," and pledging themselves to aid in raising a fund equal to the amount of the fine, which had been, in their opinion, most unwarrantably imposed.

The Directors close by saying that "though they do not consider themselves at liberty to employ the funds entrusted to their care for missionary purposes to this object, they are not the less convinced of its importance. The sum of £1100 is a considerable one, and it can only be raised with promptitude by the co-operation of the zealous friends of humanity, freedom and religion. Of these there are many in this happy country; and it is hoped that the situation in which Dr. Philip is at present placed, requires only to be made known to them, in order to call forth their liberality, and so materially to lighten one of those many burdens which press on the directors in discharging their duty to the missionary cause."

Calcutta.—The abolition of suttees has produced not the slightest commotion in any part of the country. Efforts are making by the Bishop of Calcutta and others, for the better observance of the Sabbath. Hitherto it has been most grossly violated by the prosecution of public works, &c. on that day. The knowledge of Christianity is rapidly disseminating among all orders of the community, but no great movement is yet perceptible.—*Vt. Chron.*

Advantage of keeping the Sabbath.—About three weeks ago, two waggoners came into Darlington District, each with a load of flour for sale. One of them attemped to effect the sale of flour on the Sabbath, and drove round from place to place; but did not succeed, neither on that day nor several days following. The other laid by on the Sabbath, according to the commandment, and on Monday morning, bright and early, the neighbors collected together, and bought all his flour. This anecdote shows not only the advantage of keeping the Sabbath, but affords a favourable comment upon the morality of the neighbourhood.—*Charelston Obs.*

Important fact.—Letters from Paris, says the New-York Journal of Commerce, received by the French packet, state the important fact, that a very extensive defection had taken place in the Catholic Church of France. It is said that a Gallic Church is to be established, independent of Rome, and renouncing the authority of the Pope:—that the organization will take place immediately, and include some thousands of priests.—[*Poulson.*

REVIVALS.

YALE COLLEGE.

"Behold I bring you good tidings of great joy."

Reports have gone abroad that God is pouring out his Spirit in Yale College—and we wish no longer to conceal the fact that many are anxiously inquiring what they must do to be saved, and a goodly number are already rejoicing in the pardoning mercy of God their Saviour. The intrinsic value of four or five hundred souls in College, is perhaps no greater than the same number in any other place where sinners are flocking to Christ. But when we take into view the influence of learning, talents and piety combined, a revival in College becomes an object of intense interest to the friends of the Redeemer—and all who love his appearing will pray and rejoice.

We will not stop now "to number the people," but only state that enough has been given to animate the prayers and strengthen the faith of every *doubting* Christian. Let your expectations embrace the whole Institution, and never cease your prayers so long as there shall be one obdurate sinner in Yale College. —*Rel. Intel.*

Extract from a letter from a Student in Yale College to his friend in Philadelphia, under date of Feb. 26th.

The glorious work continues and has prospered gloriously in this college. The number of those who have turned to the Lord is upwards of 30, and there are more than 60 who are inquiring the way to salvation. There have been many interesting cases of conversion: one which is particularly so. The person to whom I allude is a member of our class. Last Wednesday night he was pressing upon some of his friends the necessity of turning unto God, and giving unto him their hearts. He wept like a child. A week before this he was a confirmed Infidel, so awfully profane, that almost every sentence he spoke was accompanied with an oath. The Wednesday before his conversion he was cursing religion, and imprecating curses upon the revival, and those who promoted it. Now what a change! What but the blessed religion of Jesus could have wrought it;—could have humbled this stubborn heart, and bowed it to his will?—After the conversion of this person, we must not despair of any one.—*Philadelphian.*

CITY OF NEW-YORK.—A layman of the city of New-York thus writes to the Editor of the Philadelphian. "It is truly an interesting time here; but all cannot be expressed in words and figures. God has appeared in mercy, and done many wonderful things, and the way seems prepared for a glorious display of power and grace. The first ripe fruits have been to some extent gathered in: we trust that a harvest to the honour and glory of God will follow.—I sincerely hope you may have a work still more interesting in Philadelphia. On Monday I waited on the Rev. Mr. Nettleton, with a letter from the Eastward, urging him to lend his aid. Whilst I was with him a friend called with a letter from the North, on the same errand. In a few minutes two ministers from Newark called, urging him to go with them; and soon after the Rev. Mr. Crane of Jamaica, L. I. called; stating the interest in religion which is manifest in that place and entreating Mr. N. to go with him. This is a work of grace, which has so far been attended with very delightful fruits. Many are the pious parents who are rejoicing in the conversion of children: and many are the teachers of Sabbath Schools who have the same joy; but nothing affords stronger consolation, or gives rise to greater hopes than the harmony which prevails. Old difficulties are healed: confessions are mutually made; and of fifty churches in this city it may be said, 'see how these Christians love one another!'

Extract from a Letter from a Presbyterian Clergyman in New-York.

Since you wrote, my time has been so occupied with the wonderful things of the Lord in this city, that I have had time to think of but little else. Indeed, this has been the case for the last four or five weeks. We have had one Sabbath almost all the time; and I know of but one church in this city of our denomination unblessed with evidences of the Spirit's influences—and of that I have no knowledge. The Baptist, Methodist, and Dutch churches share in the work. Hundreds are hoping they have passed from death to life, and hundreds are inquiring what they shall do to be saved. The attention is general. Still we have but just entered the borders of the enemy's land—the outskirts. The heart and strength of the city is yet untouched. Yesterday, however, at our minister's meeting, I saw a greater display of divine grace, than I have yet witnessed: Drs. — and —, reconciled; confessing to each other, and to God their sins, and praying for forgiveness. It was a melting time. Now the union of ministers here seems to be complete.—*Philadelphian.*

In the western part of N. Y.—Revivals are extending throughout the western parts of this state. We hardly know of a town in which there is not an unusual attention to the subject of religion, and the same characteristics which we noticed as marking the revival in this place are observable in every place which we have heard from—that is, men of the first intelligence, men of business, men who have filled a large space in the eye of the community, have accepted of offered mercy, and are seen upon their knees in circles of prayer, or their voices are heard entreating God to extend mercy to those who are still unreconciled to him. There is something peculiarly pleasant—something that sends a thrill of joy through the heart, to hear in the prayer meetings, the voices of those who have hitherto been distinguished alike for their talents, the extent of their influence, and their opposition to the humbling doctrines of the Gospel, now raised in fervent supplications or in humble acknowledgement of their ill desert.

Another characteristic of these revivals, is, the promptness with which the subject of them make reparation to those they had injured, and in the restitution of property unjustly obtained wherever it is practicable. We could mention a great many instances in proof of this, but in most cases it would be improper—*Rochester Observer.*

New York.—A correspondent near New York, writes as follows—"It is said that a deep seriousness prevades the whole city—that there are 2000 or more awakened. I suppose no large city in our country was ever thus visited."—*Rel. Tel.*

Virginia.—We have recently heard from five or six congregations in the interior of Virginia, where the Lord is present by his Spirit, manifesting his power to save, in the conversion of sinners. In one of these places the glory of the Lord is revealed in signal works of grace—in one day twelve entertained hopes of having passed from death unto life.—*Ib.*

Jefferson College, Pa.—Our pious readers will be glad to hear that previous to the administration of the Lord's Supper at Canonsburgh, which took place on last Sabbath, *twenty-four* persons were admitted as members of the church, and that *eleven* of these were students of Jefferson College, which has long been a blessing to the church of Christ. We are glad to state that there are others under exercise of mind, who have not as yet given decided evidences of regeneration, and that the religious prospects of the Institution are promising. Since the conversion of students, viewing them as instruments of good or evil, is so immensely important, the prayer of the pious should ascend for the continuence of a work of grace in the College, and for the preservation of those from temptation, who have already made a profession of religion.—*Christian Herald.*

Cincinnati, Ohio.—A Four day's Meeting was held in the third Presbyterian church, in this city, commencing on Friday March 4th. This was the anniversary of the dedication of that church. The pastor was assisted by several of the neighboring clergymen, and by the pastors of the other churches in the city. The services were interesting, and the meetings generally well attended. On the Sabbath 25 persons were admitted to the church, 22 by profession and 3 by certificate. *Cincinnati Journal.*

Bowdoins and Dartmouth Colleges.—In both these Colleges, a work of grace of a highly interesting character is said to be now in progres.—*Christian Journal.*

Lockport, Niagara Co. and Danby, Tompkins Co.—In both these places revivals have commenced, which are represented as accompanied with very clear manifestations of the presence and power of the Holy Spirit. [*ib.*

Geneva.—Further accounts from this place represent the revival as still advancing since the commencement of the present month. [*ib.*

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, MARCH 16, 1831.

CONTROVERSY.

Yielding to urgent solicitation, we have copied from the Cincinnati Journal two or three pieces relative to the doings of the Synod of this state at their last session. It has been with great reluctance that we have admitted any part of this controversy into our pages, as we consider it injurious to the peace and prosperity of our churches, and unacceptable and unedifying to a large portion of our readers. The present is not *the first* instance, in which we have, from sense of duty, declined to publish for the accommodation of our friends. But we are not always so fortunate as in this case to have our refusal attributed to the right motives.

To what extent this controversy may be carried on in the paper in which it was commenced we know not. The parties may be served in turn or ought we know till the next meeting of Synod. But we hope our readers generally will approve our determination to put a stop to it now in the Luminary, even at the expense of the feelings of one of our best friends. The peace and welfare of Zion we regard as paramount to the gratification of all personal and partizan feelings. Under present circumstances we deem it the part of christian expediency "to hold our peace even from good." We cheerfully insert the following note from brother Steel.

Mr. Thomas T. Skillman:

Dear brother—I write this note in a fraternal spirit, to inform you that I feel *hurt* at your refusal to republish my letter to the editor of the Cincinnati Journal, in answer to that of Judge Mills which appeared in the same paper.

The first publication respecting the subject was an attack on the Synod of Kentucky, by an anonymous writer, professing to be reasons for Dr. Blackburns's resignation of the Presidency of Centre College. This was answered by me; after which Judge Mills gave a statement differing in some respects from mine, and introducing new matter still further criminating many members of Synod, and calculated in my opinion to injure Centre College. This statement as well as the others appeared in the Luminary. I then requested my last letter also to be republished, because I there give reasons supporting my first position, and shewing that Judge Mills was mistaken respecting the points of difference between us, and also mistaken respecting the leading motive attributed to members of Synod in desiring a change. This request was made humbly believing it to be a matter of pure justice that I should be permitted to defend myself, and to defend Synod, just as widely as the attack was circulated. You have been pleased, however, to refuse admission into your columns of any more matter on this subject, believing it best that it should stop: and I am fully of opinion that you honestly think this decision to be correct. Now, although I differ with you as to the *proper period* for ending the controversy; yet I wish you to understand that I indulge no unkind feelings towards you for pursuing the course prescribed to yourself on this occasion. I hope, by the grace of our Lord Jesus Christ, to receive the pardon of a great multitude of sins; and shall I not cheerfully imitate such a high example, in passing by what I conceive to be *one trivial error*, committed by a beloved brother in the Lord!

I wish you to favor me with the publication of this note, so that your readers who have perused Judge Mills' statement may understand, that I by no means acquiesce in the correctness of that statement, so far as it impugns my former remarks, or brings fresh charges against a large portion of Synod.

SAMUEL STEEL.

Lexington, Ky. March 8, 1831.

GRADUAL EMANCIPATION.

To facilitate the object of a Proposition, which we have published a few weeks, the author of that has furnished us the following form of a Subscription Paper, which may easily be copied by any of the friends of the cause, and subscribers solicited. With a little exertion we are sure the requisite number for calling a meeting can be obtained in a short time. The sooner it is done, the better.

Gradual and Safe Emancipation.

We, the undersigned, Slaveholders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the necessity and practability of emancipating their future offspring, have determined to form ourselves into a society, for the purpose of investigating and impressing these truths upon the public mind, as well by example as by precept; by adopting among ourselves such a system for the gradual emancipation of our slaves as we would recommend to our fellow-citizens for their adoption, as the law of the land; and by dispersing such writings as may be likely to contribute to so good an end. The Society will not be called together till fifty subscribers are obtained.

Poplar Hill, Ky. March 9, 1831.

Mr. Thomas T. Skillman:

I have seen a proposition in your paper for forming a Manumitting Society, when fifty names are left with you. I wish you to consider me as pledged to become a member.

Your friend, J. M. C. IRWIN.

TRANSYLVANIA PRESBYTERY.

We are requested to give notice, that the Presbytery of Transylvania is to meet at Perryville on the first Thursday in April. The clerks of the different sessions are reminded of the propriety and necessity of sending up their Congregational Reports to aid the Presbytery in making a full Report to the General Assembly.

CENTRE COLLEGE.

The Rev. Robert A. Lapsley is now visiting the Presbyterian churches in this state as an agent for Centre College, which some years ago was taken under their patronage. One of his objects is to raise money for the purpose of purchasing apparatus for the college. As the foster-child of our Synod this institution ought to be cherished and sustained in its infancy and carried through its present difficulties. With its prosperity are connected the hopes of our churches in regard to the education of her sons and of men to minister at her altars. We hope Mr. Lapsley will meet with many individuals of enlarged views and liberal hands, who will contribute to the funds of this college. Shall we by neglecting this institution forfeit our reputation for zeal in promoting the interests of science and literature generally and a sound and thorough education of our ministry? There is strength in the church, if it only be exerted and concentrated to one point, to rear up an institution, that shall be a blessing and an ornament to our land.

Mr. Lapsley will also act in behalf of the Kentucky Education Society.

BENEFICENCE.

To the Editor of the Western Luminary.

Dear Sir,—Upon going to the Post-Office on yesterday I found the following letter addressed to me.

"Dear Sir,—I take this opportunity of inclosing you 3 $10 Commonwealth bills, to be exchanged and applied as follows, viz: $20 U. S. currency for the use of the American Board for Foreign Missions, Boston. The remainder, after post cost, &c. to be applied to the benefit of the Theological department at Danville Kentucky." This letter was signed; "A Friend."

I have this day sent to the Board of Commissioners for Foreign Missions $20 agreeably to the request of my benevolent friend. As there is no "Theological department," properly so called, at Danville at this time, I have been at some loss in what way to dispose of the remaining part of this benevolent friend's donation. There is at Danville at this time an Education Society the only object of which is to educate poor and pious young men for the Gospel Ministry. This Society is in great want of funds. Through your paper I would say to our unknown benevolent friend that I will pass the remaining part of the money yet in my hands, into the hands of the Board of the Education Society of Danville; believing this to be an appropriation of the money, the nearest to the design of this donor of any that I can make. But should this appropriation of the money not meet with the views of the donor, I will appropriate the amount in any way directed.

JAMES BLYTHE.

Lexington, March 5th, 1830.

DONATIONS.

To the Editor of the Western Luminary.

Last week I received through the Post-Office a letter, of which the following is a copy—which please to insert in the Luminary.

"*Scott County, Ky. March* 18 31.

"Sir,—I enclose $30, Commonwealth of Ky. to be exchanged by you at your rates of exchange; and afterwards, I wish you to apply $20 to the benefit of the Colonization Society, and the balance to whoever may be agent for the Board of Missions of the General Assembly."—(Signed) "A FRIEND."

The donor is informed that the $20 has been paid to Mr. Harper, the Treasurer of the Colonization Society—and six dollars, twenty-five cents, has been placed to the credit of the "General Assembly's Board of Missions," and shall be duly forwarded to the Treasurer at Philadelphia. DAVID A SAYRE.

Lexington, March 7, 1831.

We regret to learn, says the Boston Recorder, that the arduous labors of Mr. Evarts, the Corresponding Secretary of the Board of Foreign Missions and indefatigable friend of the American Indians, have seriously affected his health—so much so that he is advised by his physician to embark immediately on a voyage, as the only probable means of saving his valuable life. He sailed yesterday in the ship Fama for the Havana; and a few friends of the cause of Christ have generously engaged to bear his expenses while absent in pursuit of health. He will be remembered in the prayers of many.—*Bost. Rec.*

FOREIGN NEWS.

IRELAND.

Arrest of O'Connell.—On the 18th of Jan. Mr O'Connell, Mr. Steele, Mr. Barret, Mr. John Reynolds, and Mr. Lawless were arrested on a warrant issued from the Head-office, on a charge of conspiracy to evade the proclamations lately promulged by the Lord Lieutenant. Mr. O'Connell entered into the requisite securities, himself in 1000*l.* and two securities in 500*l.* each. This transaction produced great sensation in Dublin. On the subject of his prosecution, Mr. O'Connell sent forth an address to his "constituents." The question is asked, "who are they?" "The freeholders of the county of Waterford—or also the citizens of Dublin—or all Ireland?". The arrests caused Bank Stock to fall three per cent in Dublin.

FRANCE.

It is said General Clausel will be appointed Commander-in-chief of a camp of 100,000 men, to be formed on the frontiers of Savoy.

"Every body here [Bayonne] is persuaded that we shall have war with Spain in the spring."

BELGIUM.

In regard to an election of a king, by the Congress, the Duke of Leutchenberg is said by the last dates to be the favorite candidate.

"Nothing," says the London Times, "can be more absurd and senseless than the whole conduct of this assembly since they entered on the business of *king-making*." Fifteen candidates have already been presented.

An alarming agitation prevailed in Russia on the 13th Jan.

THE NETHERLANDS.

In a speech before the Second Chamber, Jan. 20th. in explanation of the views of the King of the Netherlands, the Minister of Foreign Affairs said, that the King had learned with profound affliction the determination of the five allied powers with regard to Belgium, as agreed upon by their plenipotentiaries at London. Dec. 20th.

The King, however, yields the point, and without further contest gives up Belgium.

KINGDOM OF HANOVER.

This country, belonging to the king of England, who governs it by a vice-roy, is said to be in a state of insurrection, and demands its independence. Deputies are appointed to go to London to acquaint the King with the wishes of the people.

At Gottengen on the 9th Jan. the citizens and students rose in open rebellion.

POLAND.

The movements of this country must be looked upon with the deepest interest. The Kingdom of Poland, governed by a vice-roy of the Russian Autocrat, is small, containing only about 3,000,000 of inhabitants. But they are roused by a sense of barefaced injustice and wrong done them by Russia and other powers, and are animated by a spirit of liberty and love of country, which will prompt them to the most desperate efforts to resist any attempts to reduce them to subjection to their former masters. The motives, which have induced them to assume the attitude they have, are proclaimed to the world in a paper similar to our Declaration of Independence—A MANIFESTO OF THE POLISH NATION. In this they enumerate the wrongs and the oppressions they have endured under the Russian yoke. We cannot forbear giving, as a specimen of this document, the following extract.

"The sacred fire which had long been prohibited from being kindled upon the altars of the country, was secretly burning in the hearts of all well disposed men. One thought only was common to them—namely, that they should no longer endure such a slavery.—But the Government itself hastened the moment of explosion. In consequence of reports, daily corroborated, of a war against the liberty of nations, orders were given to put upon the war establishment the Polish army destined to march; and, in its place, the Russian armies were to occupy the country. Considerable sums, proceeding from the loan and the sale of the national domains, deposited at the bank, were to cover the expenses of this deadly war against liberty.—Arrests again took place; every moment was precious. Our army—our treasure—our resources—our national honor—averse to rivet chains upon the necks of other nations, and to fight against liberty and our former companions in arms, were at stake. Every one shared this feeling; but the heart of the nation—the focus of enthusiasm, the youth of the army and of the colleges, as well as a great part of the garrison at Warsaw, and of the citizens impressed with this sentiment, resolved to give the signal for the insurrection. An electric spark in a moment inflamed the army, the capital, and the whole country. The night of Nov. 29, was illuminated by the fire of liberty. In one day the capital was delivered; in a few days all the divisions of the army were united by the same sentiment, the fortress occupied, the natives armed, the brother of the Emperor, with the Russian troops, relying upon the generosity of the Poles, and owing his safety to this step alone. Such were the acts of this heroic noble revolution, which is as pure as the enthusiasm of the youth whose offspring it is.

The Polish nation have risen from their abasement and degradation, with the firm resolution no longer to bend beneath the iron yoke which has just been broken, and not to lay down the arms of their ancestors until they have regained their independence and power, the only guarantee of their liberties; until after having secured the enjoyment of these liberties, which they claim upon a two-fold right—namely, as the honorable heritage of their forefathers, and as the urgent want of the age; and finally, until after being re-united to their brethren, subject to the yoke of the Cabinet of St. Petersburgh, and having delivered them, they shall have made them sharers of their liberties and independence."

The Dictator has given orders for casting 100 pieces of cannon. The useless and superfluous church bells were to be employed for this purpose.

It is said the Emperor Nicholas had ordered an army of 150,000 men to march towards Poland.

Other accounts say that considerable disturbance has broken out in St. Petersburgh, and that the Emperor will have enough to do to preserve tranquility at home.

SUMMARY.

CASUALTY.—Capt. Lawrence Lawson, a citizen of this county, was drowned on Friday last the 4th inst. near the mouth of Elkhorn, 12 miles below this place; he was engaged on the steam Boat Versailles, whilst on her passage from Louisville to this place, and accidentally fell overboard. Capt. Lawson was in the 26th year of his age, and has left to bemoan his loss, besides several other near relatives, a wife and infant child; it is thus that we are daily admonished, "that in the midst of life, we are in death."—*Kentuckian.*

A TRAGICAL RENCONTRE.—On Thursday last many of our citizens were thrown into commotion and distress by the result of a rencontre, between Mr Wm. Galt, a merchant of this city, and Mr Jas. W. Marshall, a son of the late Thomas Marshall, Esq. of Ky., in which Mr. Galt was shot through the body by Mr. Marshall, with a pocket pistol. It is stated this morning (Friday) that there is not the slightest hope of Mr. Galt's recovery. —Mr. Marshall was immediately taken by the High Constable, conveyed before *Joseph Yoke, Esq.* the Mayor of our city, for examination, and committed to prison for further examination.

This horrid occurrence, which has carried deep distress to many respectable families, took place on Main Street, nearly opposite our Office, about 10 o'clock in the morning. We understand it was the result of a misunderstanding at a ball, on Tuesday night at Terpsichore hall, at which Mr. Galt was one of the managers.—Those who recognize the hand of God in deeply afflicting providences—and who admit that "there is not a sparrow that falleth to the ground" without his permission,—will regard this as a most affecting and solemn call to our citziens. The prevailing amusements, and the iniquities which abound in this city, seem to have obliterated the thoughts of God and Eternity from the minds of many. We hope the Lord will speak in mercy as well as in judgments—and save multitudes here from their sins, and from scenes of thoughtless mirth and dissipation, where souls are ruined.—*Richmond Va. Telegraph, Feb.* 26.

Gambling.—In New York, on Sunday morning about 1 o'clock, Alderman Strong of the Sixth Ward took into custody between 35 and 40 Blacks, who were gambling in a cellar near the Five Points.

They are said to be of the most depraved character, mostly petty thieves.

MARRIED—On the 4th inst. by the Rev. Jacob Price, Mr James Graham, of Bath County, to Miss Margaret Harriott, of Bourbon County.

On the 1st of Feb. by the Rev. N. M. Urmston of Millersburgh, Mr. Isaac Maple of Lewis County to Miss Elizabeth Jane Dinwiddie of Bourbon County.

On the 1st of March, by the same, Mr. Claiborn Kennedy to Miss Sidney Taylor, of Nicholas county.

OBITUARY.

DIED—In Harrison County, on Monday the 28th Feb. of a pulmonary disease, in the 29th year of her age, Mrs. ALETHIA McMILLIN, consort of Dr. S. C. M'Millin.

To be deprived of a friend cannot be viewed in any other light than as an afflictive dispensation of the Providence of God—yet in many cases there are circumstances that very much alleviate the distress of surviving friends. And we are happy to state that the circumstances of this nature were peculiar in the case of the subject of these lines. She was, when in health, a most beautiful, affectionate, and amiable woman: and in a remarkable degree, she retained these distinguishing characteristics, till death, with his cold icy hand, deprived her of them, by separating her spirit from her body. These natural traits of character, when united with that peace of mind, true benevolence of feeling and tenderest sympathy of heart, which proceeds from the consolations of the Gospel, and the love of God shed abroad upon the heart by the influences of the Holy Spirit, rendered her peculiarly interesting and beautiful. Although she did not obtain those lively hopes of immortality and glory beyond the grave, which the gospel gives to those who accept its offers and promises, until disease was preying upon her constitution; yet rarely have we seen these hopes and sentiments more triumphant.—The writer had the pleasure of visiting her several times in the few last days of her sickness; and of conversing with her concerning her hopes of heaven: and never did I see any one more perfectly willing to meet death, or who could with more composure look the grim king of terrors in the face. When was conversing with her, two days previous to her departure, she would frequently raise her eyes, and say, "O Lord! if it be thy blessed will take me home to thyself this day." When she had frequently made this petition, being at the same time free from pain or corporeal suffering; I at length asked her, if she had no desire to live longer? Said she, "I desire to live only for the benefit of my children." I then said to her, "are you not willing to trust them in the hands of God, when he has promised to take care of the orphan and the fatherless?" "Yes," said she, "I am willing, yet I could wish to live for their sake." Again I asked her if she was entirely willing to die? "Yes," said she, "Jesus Christ has died for sinners, and promised to save all who put their trust in him and love him: and I do trust in him alone, and love him with all the strength I have; and I know he will save me." I then repeated to her some of his promises, and asked her if she could rely on these? "Yes," said she, "they are sweet to my soul." After having conversed with her some time I took leave of her, promising to return again in the evening; thinking, at the same time, I might not again see her in this world. Yet I did see her two or three times after. On Saturday morning previous to her dissolution, I visited her and found her in a happy state of mind. As I entered the room there was a most beautiful smile upon her countenance: and while I talked with her about the Saviour and that Heaven into which she soon expected to enter, she often smiled, and there was an expression of beauty in her countenance that appeared to partake of the nature of heaven, and expressed more of the idea I had conceived of *angelic beauty* than I had expected to have seen in this world. Her hopes remained firm to the last. She died in the triumphs of the Christian faith. She has left an affectionate husband and three small children to mourn their irreparable loss. G.

DIED—At the residence of her son-in-law, Mr. Wm. Henry, in Maysville, on Saturday morning, the 5th inst. after a very short illness, Mrs. ISABELLA LAKE, in the 73th year of her age.

——, at his lodgings in Washington city, 28th February, after a short illness, the Hon. JAMES NOBLE, a senator in Congress from the State of Indiana, which high office he filled with fidelity and without intermission, from the time that the state was admitted into the Union, to the period of his death. He was a man of warm and generous feelings, of uncalculating independence, and honorable mind. His age was about 48 years.

A. G. SMITH, SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2½ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Charité three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœvres necessary for the introduction of the instrument, seizing the stone, and breaking it up in favourable cases and in expert hands gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

He will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously March, 1831.

JOB PRINTING

EXECUTED AT THIS OFFICE

POETRY.

THE DYING CHILD.

Ah, look thy last fond mother—
On the beauty of that brow,
For death's cold hand is passing o'er
Its marble stillness now;
Those silken eyelids weighing down
Upon the glazed eye,
Are telling to thy breaking heart,
The lovely one must die.

Yes, mother of the dying one,
The beautiful must go;
The pallid cheek, and fading eye,
And trembling lip of snow,
Are signets from the hand of Death,
When unseen angels come
To bear the young and beautiful
To their own happy home.

That soft white hand within thy own,
May never more entwine
Its arms around the mother's neck,
Like tendrils of the vine—
Those still, cold fingers, never more
Along thy forehead fair,
Shall dally with the raven curls
That cluster thickly there.

The flashes of its speaking eye,
The music of its mirth—
Shall never more make glad the hearts
Around the parent's hearth,
Then look thy last, fond mother—
For the earth shall be above,
And curtains up that sleeping one,
The first-born of thy love.

But let thy burning thoughts go forth—
And pray that thou may'st meet
That sinless one, where worlds shall bow
Before the judgment seat;
And pray, that when the wing of death
Is shadowed on thy brow,
Thy soul may be beside the one
That sleepeth near thee now.

[*N. E. Review.*

THE DYING MOTHER.

She made a sign
To bring her babe—'twas brought and by her plac'd,
She looked upon its face, that neither smiled
Nor wept, nor knew who gaz'd upon't, and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heaven, unutterable blessings, such
As God to dying parents only granted,
For infants left behind them in the world.
"God keep my child," we heard her say, and heard
No more; the Angel of the Covenant
Was come, and faithful to his promise stood,
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darken'd west nor hides
Obscured among the temples of the sky,
But melts away into the light of Heaven.

[*Pollock's Course of Time.*

MISCELLANEOUS.

[From the Christian Index.]

PASTORAL ADVICE.—*Concluded.*

13. David said, "I will keep my mouth with a bridle."—This should be our purpose—this our constant practice. Beloved, *we must take care of our tongues.* Much of the peace and prosperity of every church depends upon this. The testimony of James is worthy of particular and thoughtful remembrance: "The tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Over none of our members can the tempter, and our own unsanctified tempers, gain so frequent, imperceptible, sudden, and often dangerous, control. It needs the strong bridle of self-command, watchfulness, and prayer. We require much grace in the heart, to keep mischief from our lips. Brethren, "let your conversation be always with grace, seasoned with salt." Foolish talking and jesting should be carefully avoided. Especially should we guard against a back-biting temper. This is the poison of asps in any community, in any church. Our tongues should never be employed in dwelling upon the faults and foibles of one another; in circulating idle, or injurious reports, either in sport, in thoughtlessness or in malice. Cherish a deep and thorough abhorrence of this peace-destroying, mischief-making sin. If christians would carefully study each other's characters, each one would perhaps be able to find, in every brother some particular excellence, in which he himself is surpassed. "Let us consider one another," beloved, not to discover faults to blame and circulate, but to search out virtues, by which our own faults may be rebuked, and by the imitation of which, our characters and conduct may be improved.

14. Be tenderly alive to each other's welfare. Remember that the interests of one, are the interests of all. "There are many members, yet but one body;—and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." Let, then, the exhortation of the Apostle be properly regarded: "look not every man on his own things, but every man on the things of others." "Bear ye one another's burdens, and so fulfil the law of Christ." By kind offices, affectionate intercourse, sympathizing hearts, and a gentle, conciliating deportment, endeavour to make each other happy. Think often of one another, pray for one another, visit one another, comfort one another, counsel one another, admonish one another. In this way, the chords of heavenly friendship will be strengthened; your mutual love, and its mutual attractions, greatly augmented, and the health, vigor, and edification of the body of Christ, (which body, dearly beloved, ye are) will be promoted in an eminent and delightful measure.

15. The world is a dangerous foe to grace; therefore struggle vigorously against all undue attachment to the things of the world. Keep earth under your feet—let it never be enthroned in your hearts. "Ye cannot serve God and mammon." Use the world prudently, but abuse it not by making it your idol; abuse not yourselves by becoming its slaves. Be not anxiously concerned as to what you shall eat, what you shall drink, or wherewithal you shall be clothed. Does not that kind Father, who knows that you are of more value than many sparrows, consider that you have need of these things! "Seek ye *first, principally, supremely,* the kingdom of God and his righteousness;" and endeavour to live habitually under the persuasion, that Christ did not utter a falsehood, when he said, "*all these things shall be added unto you.*" "Be content with such things as ye have," remembering that "godliness with contentment is great gain." When the world fastens itself upon our affections, our external deportment will soon be marked by a sinful, worldly conformity. By this conformity, the visible barriers between us and the ungodly are broken down; we lose our disposition and opportunities for doing good; our garments are polluted; our cause reproached; sinners are hardened in their thoughtlessness; and our own feet hasten on to the awful brink of apostacy and ruin. Beloved Brethren: do you not know, that even in your moderate and lawful pursuit of earthly good, you are walking amongst dangerous pits, and reaching out your hands through snares? Therefore ponder well the path of your feet, and use your hands carefully. For the purpose of self caution and self-reproof, record upon your possessions, your shops, your day-books, your dress, your implements of labor; upon every thing earthly you see, handle, or are in any way connected with this instructive motto:—"VANITY—THE WORLD PASSETH AWAY—LOVE NOT THE WORLD."

16. Cultivate a liberal, catholic spirit towards your christian brethren of other denominations. Let christian charity have full sway in your hearts. It does not require us to give up what we may conscientiously regard as scriptural in faith and practice; for the gospel, in its operations upon the heart, cannot create an indifference to its own instructions: but it requires us to love all, who love our Lord Jesus Christ. Are they Methodists, Presbyterians, Episcopalians? We must love them. Are there any, that do not as fully as we could wish, reciprocate our affection? We must love them still. Do they prosper in piety, and in their endeavors to do good? We must rejoice in it. Do they decline in holy zeal, and pious effort? We should mourn that it is so. Prejudice should not be allowed to blind us to their worth, nor to hinder our hearty prayers for their abundant prosperity in every thing that is according to the will of God. Bigotry is withering to the soul; charity sweetens, enlarges, and ennobles the heart, and opens an avenue through which the most refreshing and abundant blessings flow into the soul.

17. Aim at great spiritual attainments. Let the high standard of christian excellence, exhibited in the character and instructions of the Saviour, be constantly before you. Endeavor to keep alive a spirit of deep and constant devotion. Cultivate all the graces of the Spirit to the greatest possible extent. Let your communion with God be intimate and habitual; keep alive a constant sense of his immediate presence, and of the infinitely momentous realties of the eternal world. Crucify with an unsparing hand the flesh, with all its lusts and affections. Drink deeply, very deeply, into the spirit of Jesus; let it flow into the secret recesses of your hearts; mingle with every thought and feeling; circulate through the whole soul; regulate perpetually all the operations of the inner man, and send forth a sweet and heavenly unction in your countenance, deportment, words and actions. Strive to come under the constant and powerful influence of holy motives. Carry religion with you into all the minute, as well as the important, concerns of life; let it hold full sway in your families, your workshops, your counting rooms, and in all your private and public intercourse with your fellow men; inscribe HOLINESS TO THE LORD, upon all your possessions, implements, pleasures, and pursuits: In short, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Make it a matter of daily and importunate supplication, that you may possess much of the love, zeal, and devotedness of primitive saints; much of that deep and burning piety which shall prevail in millennial days; "that the very God of peace may sanctify you wholly; that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ;" that you may "be filled with the Holy Ghost, filled with all the fulness of God;" that you may be perpetually shut up, swallowed up, lost in God.

18. You are immediately surrounded with multitudes that are dead in trespasses and in sins; living under the awful curse of the Almighty, and treading upon the borders of hell. Think of this, Brethren; think of it solemnly, think of it daily. Lay bare your hearts to the worth, wretchedness, and danger of sinners. Consider, that just so far as you are capable of exerting upon them a beneficial influence, their immortal souls are committed to your guardianship, and that just so far God holds you responsible. What a solemn charge, what an awful responsibility rests upon us! Labour, then, to do them good. Let the light of an eminently holy example fall upon them. By your admonitions, entreaties, and prayers, help them on to heaven. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

19. Cultivate great enlargement of desire with regard to the welfare of Zion, and of the whole world. Look abroad through the world and see what is needful to be done; acquaint yourselves with the present state of Zion, and see what God is doing; study the promises of Jehovah, and learn what a glorious work is destined to be accomplished. And not only extend your views, but enlarge your hearts, open wide your mouths, pray for vast blessings. Wrestle with God for a deep, powerful, and continued revival of religion in your own souls, in the place where you live, and throughout the whole Israel of God. Pray fervently and often for the copious effusion of the Holy Ghost upon every church, minister, missionary, and saint, under the whole heaven; for a vast increase of gospel labourers; for the overthrow of Popery, Mahomedanism, and every system of error; for the conversion of the Jews, the ingathering of the Gentiles, and the hastening of the Millennium in its full glory. Let these great themes rest upon your hearts, and call forth the agonies of prevailing supplication. Let this sentiment take hold of your souls, Brethren, *that each one of you* CAN *do something, and* MUST *do something, as an instrument, to hasten on the latter day glory of Zion.*

20. Sustain, with all your might, the benevolent operations of the day. Make practical proof of the correctness of the sentiment, that the luxury of doing good is the christian's sweetest enjoyment. Let a reasonable portion of your substance be cheerfully given to sustain those plans of piety and benevolence, which, in their operation, are sending light and salvation through the world. Even the poorest may do something. Can we procure for ourselves food, raiment, and a shelter? Then we can cast at least a trifle into the treasury of the Lord. Can I give but two mites? Then I should not voluntarily consent to surrender up the honor and privilege of consecrating this to God, for the temporal wealth and glory of the universe. The widow gave two mites; and to show how much the Saviour esteemed such pious gifts, he made her immortal. In our pecuniary arrangements, we should as distinctly and habitually keep in view the claims of benevolence, as the necessities of our wives and children!

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

How much property is wrested from us by the adverse providences of God? This, perhaps, is the very amount which we should have given to the Lord: but as we did not give it up *freely*, to aid his cause, he has taken it from us *forcibly*, to chastise our covetousness. "Honor the Lord with thy substance, and with the first fruits of all thine increase." This is the command of God; and to show that obedience will not prove disastrous, he adds, "so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again, it is said, "the liberal deviseth liberal things, and by liberal things shall he stand." And yet again, "God loveth a cheerful giver." The portion of our worldly income, which we are impelled by pious motives to consecrate to God, is not thrown away; no, it is invested in good stock, it is lodged in the bank of heaven. To vary the figure, it is seed corn deposited in fruitful soil; for the Lord hath said, "he that soweth bountifully, shall reap also bountifully."

Finally: allow me, my dear Brethren, to say, forget not your unworthy Pastor. He loves you all; your joys, your sorrows, are his own; and according to the measure of his feeble ability, will he ever labor to do you good. May he not feel assured, that you will look with forgiving tenderness on his manifold imperfections? Will you not give him reason to believe, that he has a place in your hearts, in your daily supplications? Will you not afford him the satisfaction of seeing, that you receive gladly the word of God from his lips, and that you are ready to second every prudent effort which a sense of duty may compel him to make for the advancement of the cause of Christ. Rally round him, he needs help; hold up his hands, they are weak; encourage his heart, it is liable to dejection. By thus sustaining him, you will enable him to hope that his labors, though imperfect, will not be wholly in vain in the Lord. But I must close. I trust you will receive this Epistle in the same spirit of friendship and affection, with which it was dictated, and that you will not disregard the request with which it commenced, that you would peruse it attentively and prayerfully once a month. Brethren: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. With sentiments of christian esteem, I remain your affectionate PASTOR.

ADVICE TO CHRISTIAN MOTHERS

On the religious instruction of their children.

The first seven years are the most important period of human life. "The children of the present age," observes Dr. Watts, "are the hope of the age to come." How inexpressibly momentous then, is the charge which devolves upon you who are Christian mothers! To your care the rising generation is entrusted, at that interesting season, when the mind, tender and susceptible, is moulded to the character, which for the most part, it permanently retains. Lay it down, I beseech you, as a fundamental maxim, that the principles of true religion, diligently inculcated, are the best part of a good education. Where these are wanting, classical studies, fashionable accomplishments, and polished manners, will be only like gilding an empty casket, or strewing flowers over a mass of corruption. "Mothers," said the late Bishop Porteus, "can do great things," and assuredly in forming the minds and morals of youth, their influence has been seldom duly appreciated. The venerable prelate, whose name we just mentioned, in another place justly observes, "that children should not be left to pick up religion as well as they can, from casual information, or from a few superficial unconnected instructions; but it should be taught them systemically and methodically; the first rudiments of it should be instilled as early and as carefully into their minds, as those of any other science."

As soon as the understanding begins to open, let it be your constant aim to impart the knowledge of God, of his superintending providence, and of the accountableness and future state of man. The specious reasonings and pleas of those who would supersede these all-important subjects, or leave them to be introduced at a later period, are scarcely worthy of a moment's notice. Facts clearly demonstrate, that the infant mind is capable of knowing so much of God and his glorious perfection, as to be impressed with the fear of sin, and the desire of holiness. Let it be recollected, that it is a matter of prime importance, to arouse and fix the attention of children. To gain this object, use various means, with all the winning acts which skilful management and experience can suggest. Let your arguments and illustrations be plain, simple, and familiar. While you lead them into the fields, tell them of God the mighty maker and preserver of the world, and point to the numerous proofs of his power and goodness around them. When you notice the events of Providence, connect them with the justice and mercy of God, in such a way as is calculated to touch the springs of fear and hope, desire and aversion.

Conversation is certainly the easiest and happiest method of attracting and interesting the minds of children. If truths in an abstract form fail to impress them, they are generally attentive to facts which are on a level with their capacity. Mr. Cecil observes, "that when addressing children, he often found that well chosen narrative fixed their volatile thoughts and passions, after every thing else had proved ineffectual." This good man recollected his own early days, and took a lesson from his experience, confessing that when he was a child, and a very wicked one, Janeway's Token for Children had more than once sent him to weep in a corner. In our time, books of this kind are multiplied to profusion, and a select number may be put into the hands of children; but it would be well for you often to give a short sketch of characters, with some touching incidents in your familiar discourse. Too much is usually expected from reading, and too little is attempted in conversation, which affords opportunity for intermixing with narrative, seasonable warnings and affectionate exhortations. The grand facts and principles of revealed religion, are best taught by the living voice, and the obligation under which parents are laid to adopt and preserve this course of instruction, appears from the solemn precept given of old, by Jehovah himself, "And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

I have said nothing of catechising, though I am far from wishing to undervalue it, or set it altogether aside. There is, however, reason to apprehend, that the memory is in this way loaded with lessons when the powers of intellect are not fairly brought into play. Young children are capable of understanding many parts of the word of God, much sooner than we are apt to suppose, when once the right method is adopted; but they must be allured not driven, fed and not surfeited. They require pictures, parables, similes, and incidents, which are adapted to strike the imagination, and touch the feelings. "I have heard Dr. Doddridge relate," says Orton, "that his mother taught him the history of the Old and New Testament, before he could read, by the assistance of some Dutch tiles in the chimney of the room, where they commonly sat; and her wise and pious reflections upon the stories there represented, were the means of making some good impressions upon his heart, which never wore out: and therefore this method of instruction he frequently recommended to parents." Indeed I am convinced, that the simple and sublime records of inspiration, ought to be read before the formal work of catechising is begun. Nothing in the world is so calculated to rouse the curiosity, and kindle the ardour of the opening mind, as the wonderful events and the diversified characters, which are vividly presented to us in the Sacred Volume. The plan of Dr. Dwight's mother well deserves your attention. This excellent woman, while her son was under six years old, taught him in the nursery as in a school, and twice a day heard him repeat his lessons. Here, in addition to his task, he watched the cradle of his younger brothers. When his lesson was recited, he was permitted to read such books as he chose, until the limited period had expired. During these intervals, he often read over the historical parts of the Bible, and gave an account of them to his mother. So deep and distinct was the impression which these narrations then made upon his mind, that their minutest incidents were indelibly fixed in his memory.

But you must be concerned, not only to furnish your offspring with a knowledge of God, but also to train them early to his service. Warn them of the dangers and delusions of an evil world; and show them the solid and enduring advantages which flow from genuine piety. Let them learn to reverence the name, the word, and the ordinances of God, both from your precepts, and your example. In a particular manner, endeavour to impress upon them the duty and importance of closet devotion. Perhaps it may be asked, shall prescribed forms of prayer be recommended to them? I think short and suitable forms, desirable in the beginning: yet, as soon as their faculties and feelings expand, they should be taught and encouraged to pour out their hearts at a throne of grace, with fervor and freedom in their own language. I knew an intelligent and godly woman, who used to take her little son into her chamber, and teach him to pray, partly by explaining to him the nature of the duty, and partly by offering up petitions suitable to his wants, and hearing those which were audibly uttered from his own lips. The success of this scheme fully answered her expectations. He acquired, at the age of seven years, a facility in connecting his ideas and expressing his feelings in unborrowed language, with a happy fluency, and with every mark of seriousness and simplicity. When children are advancing towards maturity Dr. Watt's Guide to Prayer, or Matthew Henry's work on the same subject, may be put into their hand.

In giving instruction to your tender rising charge, let me advise you constantly to inculcate moral duties on Christian principle. Let them be enjoined strictly to speak truth and do justice, not merely because falsehood and fraud are disreputable among men, but because they are sinful and highly offensive to God; let them be habituated to temperance and purity, not only because luxury and excess are injurious to the body, but because they are deadly and ruinous to the soul. Teach them to be kind and communicative to the poor, and liberal in supporting good institutions, without expecting the incense of praise to feed their vanity. Make them acquainted with their constant dependance on the grace of God, the merit and intercession of Christ, and the work of the Holy Spirit.

It is scarcely necessary to say, that much of your success in the religious instruction of your children, must arise from the habitual calmness of your own temper, and the steady consistency of your own conduct. These dear little creatures, whose time is spent chiefly in the nursery, are more shrewd observers than we generally suppose them to be.—They can read the meaning of actions, and even of looks, before they can distinguish the letters of the alphabet. Would you then bring them up in the nurture and admonition of the Lord, let your temper and spirit supply the best comment and illustration to your verbal instructions. Let your parental authority be firmly maintained, yet softened with uniform kindness; let your kindness be coupled with prudence, and your prudence with unaffected humility and prayer. I am perfectly aware, that with every means which can be recommended, the task to which you are called is a difficult one, but you have also many encouragements, and these deserve to be particularly stated in another paper. AMICUS B.

WHAT MAY BE DONE BY INDUSTRIOUS HABITS.—"Mr. Wesley, the venerable founder of the Methodist denomination, is universally allowed to have been an extraordinary and highly distinguished character. Whatever may be thought of his peculiar sentiments, no one can deny him the credit of truly apostolic zeal and benevolence in what he conceived to be the way of duty. For upwards of fifty years he travelled eight thousand miles each year on an average, visiting his numerous societies, and presided at forty-seven annual conferences. For more than sixty years, it was his constant practice to rise at four o'clock in the morning, and nearly the whole of that period to preach every morning at five. He generally preached near twenty times a week, and frequently four times a day. Notwithstanding this, very few have written more voluminously than he; divinity, both controversial and practical; history, philosophy, medicine, politics, poetry, &c. were all at different times, the subjects on which his pen was employed. Besides this, he found time for reading, corresponding, visiting the sick, and arranging the matters of his numerous society; but such prodigies of labor and exertion would have been impossible, had it not been for his inflexible temperance and unexampled economy of time. Yet, to suppose that he had no failing, or that he was free from faults, would be absurd; but after viewing his sufferings, and the extent of his success, with an unprejudiced mind, it is impossible to deny him the character of a singularly great and worthy man."

In 1791 he finished his earthly career, in the 88th year of his age. In the course of which time he preached near forty thousand sermons, and travelled about four hundred thousand miles.—*Communicated by a Correspondent of the Christian Index.*

A false friend is like a shadow on a dial; it appears in clear weather, but vanishes as soon as it is cloudy.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 304tf.